UTAH NEWS.

From the *Deseret News*:—

NORTH.—About 50 car loads of iron for the Utah Northern Railroad extension have been dispatched to the end of the track. The work on it will be vigorously pushed in the spring.

ENTERPRISE.—A hundred and seventy-five loads of rock for the building of the proposed new woolen factory at Brigham City, are on the site and $3,000 have been subscribed towards procuring new machinery.

MINERAL PAINT.—Brother Osmond B. Shaw, who has contributed a number of very useful papers to the *News*, on the manufacture of earthenware, is preparing a mineral paint that he claims will be both waterproof and fireproof.

SAL AMMONIAC.—Some time ago specimens of sal ammoniac were sent up from the south by brother Cox of the Deseret Telegraph Company. It was said at the time that there were large deposits of this valuable salt. Enquiry is now made for this article, and it can find a ready market.

RAILROAD.—The Utah and Pleasant Valley Railroad Company, the half of which line is already graded, intend pushing the work vigorously next Spring. If this enterprise prove successful it will be a great benefit to the community. It is a road that should be owned by the people and controlled and operated in their interest, The immense coal deposits of Pleasant Valley will alone be sufficient to insure its being profitable.

UTAH AFFAIRS.—The sub-committee of the house committee on (Jan. 24) Territories, heard Judge Hemingray for two hours. He took up the election law of Utah, section by section, and pointed out the features of law complained of by the Gentiles and contrasted its provisions with those of the bill before the committee. Delegate Cannon will soon reply. The objects of the bill are to secure a secret ballot to the people of Utah; to repeal the act of the Territorial legislature giving the suffrage to women in the Territory, and to disfranchise polygamists.

FLOWING WELL.—We believe that Mr. James Thompson, well sinker of the 6th Ward, has the honor of obtaining, with his improved apparatus, the first flowing well in Utah. It is on the farm of Mr. Joseph Roberts, two miles north of Lehi City, Utah County. At a depth of fourteen feet brackish water was struck, and at fifty a stream of excellent clear, fresh water was reached, which is now flowing over the top, in a jet of three inches, and is increasing. If we recollect aright a well was sunk somewhere in the vicinity of Grantsville, which flowed for some time, but subsequently subsided. The one near Lehi is likely to be permanent, as it flows at the most unfavorable season of the year. A large number of the people of Lehi have visited it from curiosity. Mr. Roberts says he would rather have it than five hundred dollars.

SUNDAY SCHOOL PRESENTATION.—Bishop Alex. C. Pyper made a very handsome present to the 12th Ward Sunday school. It consisted of the portraits of the school superintendents, his own assistants, the choir leader and a corps of twelve teachers, half the number of the latter being gentlemen and the other half ladies. These photographs are artistically arranged under a large plate of glass, the ground color of which is a rich brown, illuminated with beautiful ornamental flowering, the handiwork of brother Martin Lenzi. This is enclosed in a massive frame, made of black walnut, and other woods, set off with gilt moulding. The testimonial was designed by the donor, Bishop Pyper, who handed it over on the Sabbath, with appropriate remarks. At the same time he also presented, in behalf of sister Anna Cross, of the 3d Ward, a beautiful wreath of artificial flowers, made by her. It is worked in outline into the form of a heart, to go with and hang around the frame. The testimonial has been hung up on the wall of the school-house, where it is an attractive ornament.

Somebody says: "Every failure is a step to success." This will explain why the oftener some men fail the richer they become.

A woman suggests that when a man breaks his heart, it is the same as when a lobster breaks one of his claws; another grows immediately.

"I am astonished, my dear young lady, at your sentiments. You make me start." "Well, sir, I have been wanting you to start for the last hour."

"Mamma, did they use to have carriages in Jerusalem?" asked a very little boy just from Sunday school. "I don't know, dear, why?" "Because I heard the minister talking to-day about the Hacks of the Apostles."

POETRY.

BLESSINGS.

"These signs shall follow them that believe."—Mark xvi, 17.

How grandly doth the latter day
Move through its phases as of old:
With signs and blessings on its way,
More precious than earth's sordid gold!

Gifts which meridian glory marked—
Gifts, which the Savior promised when
Commissioned souls for life embarked
To preach the Gospel unto men.

Go "speak in tongues," with ready will,
Go "heal the sick," where faith is found;
To "every creature" preach, instil
The Truth divine with joyous sound.

Great "signs shall follow," those who trust,
Believing in your earnest word;
And they shall power possess which must
Rich fruitage bear, where'er 'tis heard!

Lo "to the end," I will with you
In every tribulation stand:
'Till life pass off as early dew,
And heaven receives your faithful band.

As their experience, *so is ours*,
These signs believers follow *now*;
And will through earth's appointed hours,
'Till to our King "all nations" bow!

H. W. N.

DIED.

BAKER.—At Pleasant Grove, Utah, January 1st, of erysipelas, John Baker. Deceased was born at Bromsbrow Parish, Herefordshire, England, October 16, 1838, and emigrated to Utah in 1856.—"News."

MOORE.—In the 9th ward, S. L. City, of consumption, on New Year's day, Edward Moore, aged 64 years and 8 months. Deceased was a native of Liverpool, he emigrated from there in 1859.—"Herald."

SMITH.—In Kaysville, Utah, Jan. 24th, of consumption, Ann Turner, wife of William Smith, aged 55 years. Deceased was born at Wilderspool, near Warrington, England; was baptised in 1853; emigrated to Utah in 1869.—"News."

HARRISON.—At Mona, Juab County, Utah, Jan. 26th, Nancy, wife of John Harrison, aged 57 years Deceased was born in St. Helens, Lancashire, England.—"News."

LONGSTROTH.—In S. L. City, Jan. 27th, of apoplexy, Ann, widow of Stephen Longstroth, aged 62 years and 6 months. Deceased was born in Yorkshire, England.—"News."

JEREMY.—In the 16th ward, S. L. City, Jan. 29th, of apoplexy, Sarah Evans, wife of Thomas R. Jeremy. Deceased was baptised at Llanybyther, Carmarthenshire, South Wales, in 1846; emigrated to Utah in 1849; residing in S. L. City until her death.—"News."

CONTENTS.

Chapters from the Life of Prest. Brigham Young 113
The "First Principles" 115
The Future Life 117
Editorial.—What have they Done?—Enquiry. 120
Abstract of Correspondence 123
Tea and District Meeting at Over Darwen ... 124
"Signs of the Times" 126
Utah News 127
Poetry.—Blessings 128

LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY JOSEPH F. SMITH, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'SGROVE, BALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

No. 9, Vol. XL. Monday, March, 4, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE NATION'S GRIEF OVER THE DEATH OF LINCOLN FINDS SYMPATHETIC RESPONSE IN UTAH.

(By Edward W. Tullidge.)

The assassination of President Lincoln produced a profound sensation in the minds of the entire Mormon people, especially among the leaders of the Church. At the first receipt of the dreadful news the soldiers (there was now a provost guard established in the city) seemed ready to vent their fury on the citizens, but even the rudest of them soon appreciated that for once they had done injustice to the Mormons, in imagining that they would sympathize with that crowning infamy. The people too keenly felt the memory of their own martyrs not to be most genuinely affected by the stroke which had given to the nation a martyr so pure, in his patriotism, as was Abraham Lincoln. Besides, in spite of the pledge of his party to an anti-Mormon crusade, President Lincoln had not been unfriendly to the Mormon people.

In the Tabernacle, a united Mormon and Gentile service was held, in honor of the illustrious dead, and a number of orations were delivered eulogizing his character and lauding his virtues.

On the inauguration of President Lincoln, there had been a fraternization between the city and the camp, and now again all were united in a fraternal gathering for the purpose of mourning a common loss. From that day the barriers between soldier and citizen have gradually crumbled away, and the past few years have witnessed many interchanges of courtesies, cordially rendered.

Next came a prominent event in the matter of the visit of Schuyler Colfax and party. It will be remembered that the tour of the then Speaker of the House, in a semi-official character, to familiarize the Government with the condition and rapid growth of the Pacific States and Territories, created quite a national sensation. The death of Lincoln had thrown Colfax into an enlarged prominence before the nation,

and for some time there was prospect of his reaching the Presidential chair. His visit, therefore, to Salt Lake, was an interesting event, for it was at once appreciated that the impression made upon him by this visit would largely shape the policy of the Government towards Utah.

On the 11th of June, 1865, Speaker Colfax, Lieut.-Governor Bross, of Illinois, Albert D. Richardson, of the *New York Tribune*, and Samuel Bowles, of the *Springfield Republican*, made their entrance into the valley of the Great Salt Lake, where they were met by a committee of the municipal authorities and influential citizens, and welcomed to the hospitalities of the city.

But the Speaker of the House stood upon his dignity, Esteeming himself a chief representative of the nation, he did not think it becoming his national importance to call first on Brigham Young. This was expressed, and President Young was fully informed of the mountain of etiquette that burdened the spirit of the honorable Speaker. There could be no doubt that he wished to see the Prophet. To have gone away without seeing him would have taken away half the relish of the visit. So Brigham, in company with several Apostles, humored him.

The interview that followed was unconstrained and pleasant.

Polygamy, of course, was the great topic. The marvels that the Mormons had created in the Desert were freely confessed; but the peculiar institution,—that was something which the sensitive morals of the Speaker could not tolerantly contemplate, although he strongly advocated miscegenation!

"Your people must come into harmony with the "nation!" said he, bringing the point home to the President. "You must do away with polygamy."

But Brigham answered with native simplicity. What could he do in the matter? If it was a difficulty with Mr. Colfax, it was a greater difficulty with himself, as the Moses of his people. If Congress had been in travail over the many-wived question, so, also, had Mormondom. It was none of Brigham's business only as a disciple. 'Twas the Lord's concern. He had revealed the order of celestial marriage to Joseph. There was the end of all controversy.

The party was generously entertained by a number of prominent Elders, and on the Monday after their arrival they were serenaded by Professor Thomas' brass band. Of course the music of Zion brought the distinguished visitors out to receive the acclamations of the people. They were introduced to the multitude by Judge Kinney, and in response to the popular request addressed the citizens from the balcony of their hotel.

No doubt it was evident to Mr. Colfax and his friends that the welcome was most cordial and sincere, and, for the time being, he seemed to have given way to the happy influences of Zion. In listening to his speech that night, one could almost have fancied that the distinguished visitor had become already half converted to the new faith. His suddenly coming upon this oasis of the great American Desert, and the generous feast he had partaken of that day, had wrought a miracle. What his eyes had beheld was a crowning wonder, even in this age of wonders. In his enthusiasm he declared that the nation herself was "indebted to the Mormons." And he was right. Emphatically so, when he affirmed that California, especially, owed them a debt of gratitude, for Utah had been the half-way house and resting-place of Californians.

As for Governor Bross, of Illinois, there was a genuine earnestness in his expression of admiration for the people, and for the work of civilization that they had wrought in the Desert. He was a western man, and had been associated with the rapid growth of the West all his life, but what he saw in Utah surpassed it all, and astonished even him; and as a journalist he heartily pledged his word to the people that, from that hour, his pen and influence should be used to do justice to the Mormons. In this regard he has kept his word.

Mr. Richardson was philosophical, arguing that the evidences of industry and of a good ordered society proved that the Mormons could not but be a virtuous people—a people, indeed,

endowed with the highest social and religious qualities.

The party remained over a week in Salt Lake City, and on the Sunday evening before their departure Mr. Colfax delivered an oration, in the Bowery, to an immense audience, on "the Life and Principles of President Lincoln."

[TO BE CONTINUED.]

THE "FIRST PRINCIPLES."

BY ELDER S. L. CLARIDGE.

[CONTINUED FROM PAGE 117.]

We may turn now to the object or purpose of baptism, and we cannot do better than to repeat again the answer Peter gave to those enquirers on the day of Pentecost—they were to repent and "be baptized for the remission of their sins." Here the object is plainly stated to be "the remission of sins." John also says that he preached "the baptism of repentance for the remission of sins." This doctrine may come in contact with the traditions and views of Christendom, yet why should it, if Christendom believes in the word of God, and why try to warp its words or meaning, or turn it contrary to that for which it was intended? This doctrine of baptism is treated with indifference by nearly all the Christian world, and the majority will say, that "we can be saved just as well without baptism as we can with it." This is surely a trick of the adversary, one that he uses to blind the minds of the people. Can it be believed that the Savior ever gave a commandment, or instituted an ordinance which was unnecessary? He told his disciples to teach the people "to observe all things whatsoever he had commanded them," and said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Did the Savior know what he was speaking about, or was it just an useless expression? We have a few instances on record which may demonstrate whether baptism was considered necessary or not. Jesus set the example, saying, "Thus it becometh us to fulfill all righteousness;" it was necessary for him to be baptized. He then tells his disciples to "Go into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Peter spoke of its necessity, and told the people that in order to receive remission of sins they must obey the counsel of their Lord. Cornelius was a devout and prayerful man, but he did not understand the plan of salvation until it was made known; the angel told him to send to Joppa, for one Simon, a Tanner, and he would "tell him words whereby himself and all his household might be saved." When Peter came and preached the Gospel unto them, they believed his words, and the power of God was made manifest in a special manner, to convince Peter and others that the Gentiles were entitled to the blessings of the Gospel; then said Peter, "Who can forbid water that these should not be baptized, seeing they have received the Holy Ghost as well as we?" Now suppose Cornelius had said, as thousands of the Christian world say, "I don't think it is necessary for me to be baptized—it is only an outward form, I beg to be excused," what would have been the result? Why, they would not, could not have been saved, it would have been a rejection of the authority, who was to tell them words "whereby they could be saved."

The case of the eunuch shows conclusively how necessary Philip considered baptism, for no sooner had he joined himself to the chariot, and given an explanation of the Scriptures, then he commenced preaching the Gospel, and he must have taught baptism as an essential, and must have thoroughly convinced the eunuch of its

necessity, for no sooner did they come to a convenient place, than he wished to be baptised, as is recorded in Acts viii, 36—39: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Here was the result of faith in Jesus, and in the power and blessings that follow the keeping of his commandments.

Another instance is the case of Saul of Tarsus, showing that baptism for the remission of sins was the first thing attended to after an exhibition of faith and repentance. Saul heard the voice of Jesus, he fell to the earth and exclaimed, "Lord, what wilt thou have me to do?" He was commanded to go to Damascus, where it should be told him what to do. Ananias had been informed by an angel of Paul's situation, and when he came Ananias laid his hands upon him, and he received his sight; he was a humble, penitent, yet believing sinner. Now what was he commanded to do? "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxi, 16.) Could Saul have become a citizen of the kingdom, had he rejected this command? No. We might bring other evidence from the Scriptures, but I think the foregoing is abundant to prove to any honest reader, that immersion for the remission of sins was the doctrine taught by the Apostles. Says the querist, Do you believe there is any virtue in water to the removal of sins?" Not so, the virtue comes in obedience, and we may be sure if the Lord has instituted that ordinance, and promised certain blessings in connection with it, none can claim to dictate the Almighty, or question him why he does thus and so.

The Almighty gave certain laws through Moses to the children of Israel, promising that blessing should follow obedience. He gave commandment to offer the blood of animals as atonement for sin; by this they received remission and forgiveness, not that there was any special virtue in the blood, probably, but that was the method appointed of the Father. The incident of Naaman, the Assyrian leper, who was told by the Prophet Elijah to go and wash seven times in the Jordan, is a case in point. Was there any more virtue in the water of the Jordan than in the rivers of Damascus? No; but would the blessing have been received had he gone anywhere contrary to what he was told by the Prophet? If not, then I say again, we may not trifle with things which are sacred and pertain to salvation. When Jesus says, "Except a man is born of water and of the Spirit, he cannot enter into the kingdom of God," it will not answer for man to contradict. Some may refer to the thief on the cross, to prove they are right and that Jesus is wrong, referring to the saying, "this day shalt thou be with me in paradise." You will discover what kind of paradise the thief went to, by reference to 1 Peter iii, 18, 19. He declares that Jesus "was put to death in the flesh, but quickened by the spirit, by which he also went and preached to the spirits in prison, which were disobedient, when once the long-suffering of God waited in the days of Noah." Taken in connection with John xxix, 17, where Mary was about to embrace her Lord, we find he said, "Touch me not, for I am not yet ascended to my Father." Peter declares he went to the antediluvian prison house, fulfilling the prophecy which says, "he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah lxi, 1.) According to this prediction, the thief went with the Savior to paradise, or the place of departed spirits, and he, no doubt, would feel far more at home than to have gone direct into the presence and glory of God the Father; there he had the privilege of hearing the

Savior preach the Gospel, and the same salvation was offered to him as to the others. You will see that no argument drawn from the experience of the dying thief, can justify non-compliance with the commands of the Savior.

[TO BE CONTINUED.]

PERPETUAL FORCES.

—o—

There is no porter like gravitation, who will bring down any weight you cannot carry, and if he wants aid, knows how to find his fellow laborers. Water works in masses, sets his irresistible shoulder to your mill or to your ships, or transports vast boulders of rock neatly packed in his iceberg 1,000 miles. But its far greater power depends on its talent of becoming little, and entering the smallest holes and pores. By this agency, carrying in solution elements needful to every point, the vegetable world exists. Who are the farmer's servants! Who but geology, chemistry, the quarry of the air, the water of the brook, the lightning of the cloud, the plow of the frost? Before he was born into the field the sun of ages soaked it with light and heat, mellowed his land, decomposed his rocks, covered it with vegetable film, then with forests, and accumulated cubic acres of sphagnum whose decays make the peat of his meadow. The rocks crack like glass by inequality of contraction in heat and cold, and flakes fall constantly into the soil. The tree can draw on the whole air, the whole earth, on all the rolling main. The plant, the tree, is all suction-pipe, imbibing from the ground by its roots, from the air by its twigs, with all its might. Take up a spadeful or a buck load of loam; who can guess what it holds? But a gardener knows that it is full of peaches, full of oranges, and he drops in a few seeds by way of keys to unlock and combine its virtues—lets it lie in sun and rain, and by and by it has lifted into the air its full weight in golden fruit. What agencies of electricity, gravity, light, affinity, combine to make every plant what it is, and in a manner so quiet that the presence of these tremendous powers is not ordinarily suspected. Faraday said that "a grain of water is known to have electric relations equivalent to a very powerful flash of lightning." The ripe fruit is dropped at last without violence, but the lightning fell and the storm raged, and strata were deposited and torn up and bent back, and chaos moved from beneath to create and flavor the fruit on your table to-day. Go out of doors and get the air. Ah, if you knew what was in the air! See what your robust neighbor, who never feared to live in it, has got from it—strength, cheerfulness, power to convince, heartiness, and equality to each event. As the sea is the receptacle of all rivers, so the air is the receptacle from which all things spring, and into which they all return; an immense distillery, a sharp solvent, drinking the oxygen from plants, carbon from animals, the essence and spirit of every solid on the globe, a menstruum which melts the mountains into it. All the earths are burnt metals. One-half the avoirdupois of the rocks which compose the solid crust of the earth consists of oxygen. The adamant is always passing iato smoke; nature turns her capital day by day. All things are flowing, even those that seem immovable. The earth burns, the mountains burn, slower but as incessantly as wood in the fire. The marble column, the brazen statue, burn under daylight, and would soon decompose if their molecular structure, disturbed by the raging sunlight, were not restored by the darkness of night. Plants and animals burn or perpetually exhale their own bodies into the air and earth again. While all thus burns, the universe in a blaze, kindled from the torch of the sun, it needs a perpetual tempering, a phlegm, a sleep, atmospheres of azote, deluges

of water, to check the fury of the conflagration; a hoarding to check the spending, a centripetence to the centrifugence. And this is uniformly supplied. Nature is as subtle as she is strong, and like a cautious testator ties up her estate so as not to bestow it all on one generation, but has a fore-looking tenderness and equal regard to the next, and the next, and the fourth, and the fortieth. The winds and the rains come back a thousand and a thousand times, The coal on your grate gives out in decomposing to-day exactly the same amount of light and heat which was taken from the sunshine in its formation in the leaves and boughs of the antediluvian tree. The earliest hymns of the world were hymns to these natural forces. The Vedas of India, which have a date older than Homer, are hymns to the winds, to the clouds, and to fire.—*Ralph Waldo Emerson.*

RELIGIOUS INNOVATION.

Systems which have appeared in the form of innovations upon old established and accepted customs, whether in religion, politics or science, have always been treated with bitter antagonism in the world. Historical instances illustrative of the fact are so numerous and well known as to render citation unnecessary. Innovations necessarily make inroads upon moneyed interests; among others, crafts are endangered and persecution and antagonism are raised to boiling heat.

The Gospel of Jesus Christ is an innovative and revolutionary system, and therefore has always been met with opposition of the greatest intensity. "Mormonism," the principles of which are the same as those taught by Christ and his ancient Apostles, meets with similar treatment.

Had the first innovator of this great last dispensation been a brainless enthusiast and taught a set of impracticable precepts and the most extravagant doctrines, harmless to existing institutions, he would have been merely laughed at. No matter how numerous his adherents they would have been let alone. Even gross moral obliquities in himself and followers would have been tolerated. Had Joseph Smith, the Prophet, confined himself to what are considered merely spiritual affairs, and given nothing relating to temporalities his wonderful revelations would probably have been extolled.

But the Prophet had a great mission; something had to be evolved through him that would be in harmony with the age. Coal, steam and electricity have revolutionized the world and something equivalent had to be produced of a religious character; an advanced system that would meet the complete wants of mankind in that regard. It was really no novelty for angels to be the bearers of intelligence from heaven, but it had been forgotten in the deep sleep of ages. This method of communication between man and his Maker was the secret of success and the cause of hostilily. Private interests, rights and feelings would suffer; "my church, my opinions, my party are in danger," and thus strife was stirred up against the converts of the latter-day innovation. "If thou let this man go thou art not Cæsar's friend," was the remark of the orthodox Jews in accusing Jesus before Pilate. It was the same spirit, the operations of which culminated in the assassination of the Prophet Joseph Smith.

And as to the great fundamental truths enunciated by Joseph Smith it cannot be successfully controverted that they are the same as propounded by the Savior. But it is said, "You Latter-day Saints disturb the world, because of a power you possess which is the result of your oneness of opinion and concert of action." Why, this is one of the greatest and best results of the principles taught by Jesus and by Joseph Smith. Their practice causes discord to flee away and harmony to reign in its place. The Gospel brings peace, and peace is what the world is most in need of. The Latter-day Saints enjoy that blessing, and a uni-

versal extension of the principles which have caused its existence among them would produce the same desirable result over all the earth and the Millenium would be comparatively an established fact.—*Deseret News.*

NAPOLEON'S PROPHECY.

—o—

"In the course of a few years Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling which Alexander practised towards me was to gain my consent to effect this object. I would not consent, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. The Powers it would injure, and who could oppose it, are England, France, Prussia, and Austria. Now, as to Austria, it will be very easy for Russia to gain her assistance by giving her Servia, and other provinces bordering upon the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England may be allied with sincerity will be to prevent this. But even this alliance will not avail. France, England and Prussia united cannot prevent it. Russia and Austria can at any time effect it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval Power, and God knows what may happen. She quarrels with you, marches off to India an army of 70,000 good soldiers, which to Russia is nothing, and 100,000 *canaille*, Cossacks, and others, and England loses India. Above all other Powers, Russia is the most to be feared, especially by you. Her soldiers are braver than the Austrians, and she has the means of raising as many as she pleases. In bravery, the French and English soldiers are the only ones to be compared to them. All this I foresaw. I see into futurity further than others, and I wanted to establish a barrier against those barbarians by re-establishing the kingdom of Poland, and putting Poniatowski at the head of it as king; but your imbeciles of Ministers would not consent. A hundred years hence, I shall be praised (*encensé*), and Europe, especially England, will lament that I did not succeed. When they see the finest countries in Europe overrun, and a prey to those northern barbarians, they will say, "Napoleon was right.'"—"*Voice from St. Helena*," *vol.* 2, *page* 69, 72.

THE POWER IN NATURE.—The power actually at work at present in producing rain, and so, indirectly, in leveling the earth's surface, is enormous. The amount of heat required to evaporate a quantity of water which would cover an area of 100 square miles to the depth of one inch, would be equal to the heat which would be produced by the combustion of half a million tons of coal, and that the amount of force of which this consumption of heat would be the equivalent, corresponds to that which would be required to raise a weight of upward of 1,000,000,000 of tons to a height of a mile. When we remember that the land surface of our earth amounts to about 50,000,000 of square miles, we perceive how enormous must be the force-equivalent of the annual rainfall of our earth. We are apt to overlook, when contemplating the silent and seemingly quiet process of nature, such as the formation of the rain-cloud, or the precipitation of rain, the tremendous energy of the forces really causing these processes. "I have seen," says Professor Tyndall, "the wild stone avalanches of the Alps, which smoke and thunder down the declivities with a vehemence almost sufficient to stun the observer. I have also seen the snow-flakes descending so softly as not to hurt the fragile spangles of which they were composed; yet to produce from aqueous vapor a quantity which a child could carry of that tender material, demands an exertion of energy competent to gather up the shattered blocks of the largest avalanche I have ever seen and pitch them to twice the height from which they fell."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 4, 1878.

MARRIAGE.

—o—

ALL well regulated homes are based upon the marriage covenant, and all homes, good, bad, and indifferent, are in a very large measure the product of the ideas which are held in regard to the nature of this covenant. Where it is lightly esteemed, where it is accepted purely as a matter of convenience or gratification, it is in momentary danger of overthrow and dissolution; the shifting sands of circumstance will always jeopardize its existence, and this involves in one common ruin the innumerable interests springing from so important an institution.

None can look but with regret on the lax ideas which seem to be extending in regard to marriage; the gradual and insiduous disseverance of religious control and religious sanction, is a great evil; the idea that marriage is but a civil contract, to be consummated on any pretext, and to be dissolved on slight grounds, is demoralizing in the highest degree—it promotes friction, where higher principles would teach restraint, it suggests release, where effort should harmonize differences, and even criminal intercourse is deliberately indulged, and used as a lever where simple incompatibility would hardly justify a desired verdict, that is, if the divorce reports are really reliable.

Should the ideas and practices of marriage change as much during the next thirty or forty years, as they have done in the past thirty or forty, the social and moral foundations of society will inevitably be swept, for if you destroy the sense of security which should hedge around the hearthstone, responsibility will be evaded, children will be considered as an interference with personal liberty, and thousands as waifs on the great whirlpool of unappreciated duty, would perish as victims to a lawless chaos, and the growth of a spurious liberalism which is not of God.

Divine law has from the beginning jealously guarded the sacred precincts of the marriage covenant. Unfaithfulness in Israel was the precursor of penalty, yet it would seem as if this spurious liberalism had contrived to gain a foothold even among the chosen people of God, for in the time of the Savior we find the question temptingly asked by the Pharisees, "Is it lawful for a man to put away his wife for every cause?" (Matt. xix, 3.) Jesus answered, "Have ye not read, that he which made them at the beginning, made them

male and female; for this cause shall a man leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh? What therefore God hath joined together, let not man put asunder." It was further asked, "Why then did Moses command to give a writing of divorcement, and to put her away?" The answer was, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but *from the beginning it was not so.*" (Matt. xix, 8.)

The law to which allusion is made was more of a permissive character, than that of a well defined approval. (Deut. xxiv, 1.) The rival schools of Shammah and Hillel, who lived just before the time of our Savior, represented the changing spirit of a people unled by God. These teachers, as the Savior said in reference to another matter, "Made the commandment of God of none effect by their tradition." (Matt. xv, 6) And when Josephus shows that in his time the Jews believed divorce to be lawful for very trivial causes, it simply demonstrates the great depths of apostacy into which that highly favored people had so ignominiously fallen. Had they been as ready to quote Moses in favor of the law—had they been other than a perverse generation, they would have realized that Moses could not give or make a law directly opposite to the law of God, or the law of the Gospel in which marriage centered, before the enactment of "the law of carnal commandments;" it could only be for judicial or political reasons, or to prevent a still greater evil probably, allowing it so far as to exclude from civil punishment the offender, yet still in a higher aspect "a violation of the moral law and a sin against God." The Savior determined the question according to the original law, and limits divorce to the one great cause—adultery, a crime which vitiates the covenant, renders uncertain the lineage, and really dissolves the essential elements of the bond.

It would only seem reasonable that with the restoration of the Gospel, there would come of necessity a return more or less to primitive ideas in regard to this important institution, that its sacred character would be re-established, and the realization of its original purity be considered desirable; and that in its details it would be guarded by the enactments of revelation, the restitution of all things implies this at least, and quite likely a great deal more.

Marriage is certainly one of the institutions pertaining to the Gospel; it decrees the nature of marriage—who shall marry, how they shall marry, and why they shall marry; the revelation on Celestial marriage declares it to be for time and for all eternity; it is not "till death or poverty do us part;" it is an eternal covenant, and all its associations and results are positive and enduring; it limits the contracting parties to those who are members in the Church, that is, those who marry should marry in the household of faith, no matter how desirable any outside alliance may appear to be, it is essentially UNdesirable. As in the Prophet's day, the question is now pertinent, "Can two walk together except they be agreed? And Paul urges, "Be ye not unequally yoked together with unbelievers;" and to show how little might be expected from this "unequal yoke," he asks, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi, 14.) That unity of faith and works which creates harmony, fosters peace, sanctifies the life, and lays the foundation of a long

posterity, can not be secured by the marriage on either side of those whose sympathies, tastes, ambitions, and desires are outside the pale of the Gospel. And while it may not be deemed wisdom to actually prohibit members of the Church from marrying outside, *if they so determine*, yet "such persons will be considered weak in the faith of our Lord and Savior Jesus Christ." Many are regretting having taken this step in this land—it has blighted all their prospects, perverted all their lives, and turned many from the love and practice of the truth. Our young brethren and our young sisters should avoid so fatal an error—all their associations, agreements, and contracts should be made in the spirit and pursuit of the Gospel, and marriage is best deferred (as a rule) until they gather to Zion. This, however, implies sacrifice of desires, time, opportunity, and sometimes affection, but it has, and now implies the loss and sacrifice of that which is more precious in this life and the life to come.

Marriage being a part of the Gospel, is best and safest when sealed by the authority of the holy Priesthood, and this in the place erected and appointed for the ordinances of the house of God. When attended to rightly, there needs no repetition, that which is sealed by the Holy Spirit of promise is sealed in the heavens, and "what God hath joined together let not man put asunder." This inestimable privilege pertains to the gathering, and inasmuch as "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations, that are not made, and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time as for eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power,.....are of no efficacy, virtue, or force in the resurrection from the dead," it is of vast importance not only that the youth of our Conferences should gather, to marry, but that their parents should gather also, that they may have a legitimate claim upon the future for the associations and endearments of the present.

When marriage is thus understood, thus practised, thus perpetuated, it lays a broad foundation for that personal rule and kingdom which consists in a man's posterity—he then realizes that "Children are a heritage from the Lord," and that "Happy is the man who hath his quiver full of them." This is the blessing of the Celestial order, and the Lord says, "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and.....it shall be done unto them in all things whatsoever my servants hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever."

"Then shall they be as Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them. Verily, verily, I say unto you, except ye abide my law, *ye cannot attain to this glory.*"

Surely these views of marriage will, if understood, preserve many from temptation, nerve them to patience and endurance, and stimulate to effort for deliverance. The Apostle said, "Marriage is honorable in all," yet it is surely most honorable when in harmony with divine order and precedent, when sustained by the voice of revelation, when based upon a well understood realization of its responsibilities and purpose, when solemnized by divine authority and appointment, when between those who are united in the faith and practice of every principle of life and salvation; then we may expect the children of such to "rise up in the gate and call them blessed;" then may we look for heaven's approbation and enjoy heaven's spirit, and so through the changing vicissitudes and trials of time, lay in integrity a foundation which the eternities can never remove, being based on true principles, not the least of which is that of divinely appointed marriage. H. W. N.

RELEASES AND APPOINTMENTS.—Elder S. L. Richards, Prest. of the Manchester Conference, by reason of sickness at home, has been released.

Elder A. A. Kimball will preside over the Manchester Conference.

Elder A. B. Dunford feeling that circumstances require his attendance at home, is released from the Manchester Conference to return.

Elder Lorus Pratt being released from home, returns from the Birmingham Conference.

Elder J. E. Taylor is released from the Durham and Newcastle, to labor in the London Conference.

Elder J. E. Cowley is released from the Isle of Man, Liverpool, to labor in the Durham and Newcastle Conference.

Elder W. S. Burton is released from the London, to labor In the Birmingham Conference.

Elder J. Steele is released from the Liverpool to labor in the Manchester Conference.

SAILED.—Elders S. L. Richards, A. B. Dunford, and L. Pratt, sailed March 2nd, on the S. S. *Montana, via* New York for the Mountains. Peace and blessings go with them for their labors in the ministry.

ATTENTION.—Presidents of Conferences and Book Agents will oblige the Office by returning surplus or unsold STARS nos. 5 and 8 of this year; owing to accident we are without them.

ABSTRACT OF CORRESPONDENCE.

—o—

Elder James Dwyer, the "irrepressible" bookseller, writes good news from Salt Lake City:—

"There is a great demand for good books, and our youth are taking great interest in educating themselves. The Schools are full to overflowing, and the

University is entirely too small to accommodate the students who attend. Our young men and young ladies both in this city and throughout the country, are taking a deep interest in their mutual Improvement Societies. The work of improvement is going on all over the Territory, and an excellent spirit prevails among the whole people. Hoodlumism and Rowdyism among the boys has almost disappeared, and given place to earnest study and investigation. You would be surprised to see the great change that has taken place in both old and young of our community for the better, each one trying to excel in every good work."

Elder C. Sansome writes in January from Salt Lake City, as follows :—

I received a few days ago your very welcome and interesting letter—I can truly realize the pleasure a pilgrim feels when on a mission in a foreign land at receiving a letter from home ; I well recollect how anxiously I listened for the postman, and how eagerly I devoured the contents of any letter I received ; I also took pleasure in writing to friends while on my late mission to England, for it helped to pass away many an hour not otherwise employed, and I have no doubt but all the Elders from Utah feel the same ; you say truly there has been many changes here since you left—the death of our beloved President—also the deaths in your own family, such changes as these are not calculated to cheer a man's spirits when he is upwards of six thousand miles away from home, but there is this consolation they died firm in the faith and at home among their friends, and there is still greater consolation in the thought that if we prove faithful to our covenants we will meet our friends again "behind the veil." I am much pleased to hear that my friends, N. A. Empy and W. J. Beatie, and others, are doing well on their missions, there is a prospect that they will have plenty of company next summer. The Seventies are holding meetings semi-monthly, in the Council-house, to ascertain the condition of its members religiously, morally, etc., taking down such names as appear to be fit for missions, and when the Presidency of the Seventies are through with all the Quorums, the names will be submitted to the Twelve, who will choose therefrom those to take missions ; this is a day of callingt soon will come the day of choosing. The work commenced among the Indians is spreading, and I hear that tribes living a distance from Utah have sent here to have missionaries sent to them, among othere the Pottawattamies ; my prayer is that the Lord will hasten and prosper the work among them. At a Conference lately held in the 14th Ward for this Stake, there were some principles advanced a little ahead of anything preached before. Brother J. F. Smith preached a powerful discourse on the Order of the Priesthood, followed by Elder John Taylor, who went more into details ; Prest. John Taylor and the Twelve are very active in the discharge of ther duties, visiting the different Stakes of Zion, preaching and setting things in order, they are doing much good among the Saints,—better feelings prevail, the Saints are more united, meetings better attended in our part of the city, and as far as I have heard it is general. The dividing of our Ward has proved beneficial, it being so large many had a long way to come, and what with the spirit of reformation, and a meeting-house more convenient, many attend now in the 21st Ward, who have not done so for a long time, and the consequence is a full house every Sunday. Christmas and New Year's passed off quietly. Our Bishop, (J. Sharp) with his usual liberality, donated a car-load of coal (10 or 11 tons) for the poor of our Ward—others donated meat, groceries, etc., so that the rich and poor rejoiced together. The Presidency of the Stake have been visiting the various Wards, ordaining many of our young brethren to the offices of Priests, Teachers, and Deacons, thereby finding something for many of them to do, who were before idle. Our Institute is well attended, having nearly as many members as before the 21st Ward was organized. Our annual election for officers came off lately, resulting in most of the old ones being re elected : at the same meeting our Bishop presented a set of Encyclopædia, making a fine addition to the Institute Library, being highly prized by the members. The Gentiles here are making

another struggle to get Congress to pass laws that will debar any true Latter-day Saint from visiting or holding any office; they want to get hold of all the offices themselves, so they may handle the funds and ruin our fair Territory, for this they certainly would do if they could have their way. I have heard it is quite lively marrying since the Endowment House has been reopened; it was opened at first one day in a month for the benefit of young persons who wanted to get married and had not their endowments,—and for old folks who could not go to St. George,—but it has increased to two or three days and that is not enough. I should be glad to hear from any of the Saints in the Beistol Conference."

C. J. Robson writes to brother G. Crismon, Salt Lake City, from Utahville, Arizona, Jan. 16th, 1878.

"After a long and tedious journey we arrived at Beaver Head. We fitted out a company and started for the Rio Verde. Found a very fine stream of water about the size of the Weber, but the facilities for farming are very limited. On the 8th inst. we arrived here and found all well and were very much suprised to find things in such a prosperous condition. They have done a large amount of labor to take out the water but now they have got it out they have a lovely place. They have in over 80 acres of grain, most of it up and looking well. Brother Jones took us out for a ride; we visited what is known here as one of the old Montezuma ditches which is as large and as well defined as the Cottonwood canal from Mill Creek to Salt Lake City. We traveled along it for six miles. There are a great many of those ditches which have watered a district of county capable of sustaining 100,000 people, and with these ditches repaired or others made will still do it. This land is of the best quality, and lays the best for irrigation purposes of any we have seen. There is a good feeling in the country towards our people.

Elder E. Stevenson writes to the Salt Lake *Herald* from Tenessee, Jan. 21, 1878.

"This, my fourteenth trip across the plains—five times by team and nine by train, was a successful one in every particular. One of the reasons for my present trip was a desire to visit and converse with David Whitmer, the only one of the three witnesses to the Book of Mormon now living. On the 22nd ult. I visited him at Richmond, Mo., and since that time have had three interviews with him, occupying in all about ten hours. Mr. Whitmer is 73 years of age, 5 feet 10 in height, well proportioned, and possessing good physical abilities. I found him in a pleasant mood and very communicative on various topics. In reply to a question by me, as to his present views as a witness to the plates of the Book of Mormon, he said: "I was plowing in my field, when I heard a voice, saying, 'Blessed is the name of the Lord and those that keep his commandments.' After I had plowed one more round, the Prophet and Oliver Cowdery came along, and said: 'Come and be one of the witnesses.' We passed through a clearing and sat on a log. While there, a light appeared, which grew brighter, until an angel stood before them with the plates and other things. The angel turned the leaves so that we could see the engravings, etc. We then heard a voice, saying that those things were true and that the translation was correct. This was about 11 o'clock, a. m." Mr. Whitmer also showed me the original manuscript of the Book of Mormon, written by Martin Harris, Oliver Cowdery, Emma Smith and Christian Whitmer. This fell into the present owner's hands at the death of Oliver Cowdery, and is now held as a choice relic. Mr. Cowdery died at the residence of Mr. Whitmer, in Richmond, Ray County, Missouri.

MINUTES OF A DISTRICT MEETING,

HELD IN THE MINERS' HALL, WIGAN, SUNDAY, FEB. 17, 1878.

Meeting called to order at 10.30 a.m. by Prest. Thos. Barratt. Singing, "The morning breaks, the shadows flee." Prayer by Elder Edward Halsall. Singing.

Prest. Barratt addressed the Saints